Presbyterian Eloquence

Examined

WITH AN

ESSAY

ON THE

Nature and Neceſſity of Toleration

IN

SCOTLAND.

EDINBURGH.

BRITISH MUSEUM

Presbyterian Perſecution Examined, &c.

IT is neither to Anſwer the Clamours of thoſe, who Rail at the *Scots* in General, nor to Vindicate the Church or Nation in that part of *Britain*, againſt the Out-Cries and Complaints of the Epiſcopal Party, that this Tract is at this time made publick.

The firſt of theſe deſerves no Anſwer, being Noiſe without Ground, and Clamour without Fact, and will, as all ſuch Furious Inconſiſtent Eſcapes generally do, die with Time. The ſecond needs no Anſwer, that Party being fully Anſwer'd, and fairly Silenced already, partly by the Conviction of their own Conſciences, and compleatly by the late Reverend and Worthy Doctor *Rule* Principal of the College of *Edinburgh*, in his Anſwer to five Pamphlets printed in behalf of the Epiſcopal Clergy.

But this *De*ſign ſeems to me equally neceſſary, both to the Proteſtant Intereſt in this Iſland, and to the general Peace which every good Man wiſhes and hopes for among us, and which, by the late happy Union, ſeems nearer in its Approach to us: And in order to which, I thought it a very uſeful piece of Work, to ſtate the Matter of Fact between the Church of *Scotland* and the Diſſenters there, and enquire into ſome things, in which the World has been not a little impoſed upon.

I do confeſs, when I came firſt into *Scotland*, I was in no-thing more ſurprized, than in the Matter of the Diſſenters I had, with the Generality of People in *England*, always be-[illegible] otherwiſe, that the Epiſcopal Cler-

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I do confeſs, when I came firſt into *Scotland*, I was in no ſmall meaſure prejudiced, than in the Matter of the Diſſenters I had, with the Generality of People in *England*, always been

ty in *Scotland* were intirely depoſed and ſuppreſt, perſecuted, and not permitted to keep up any Form of a Separation in Religious Matters.

And I think my ſelf oblig'd to enter into this Caſe, not only to do the Kirk of *Scotland* Juſtice, and defend her againſt her Enemies, but to defend her againſt her Friends: If a Rake or a Scoundrel ill-treat me, I think it not worth my notice, 'tis below my Concern, he does it becauſe he is a Rake and a Scoundrel, and the Slander goes but a little way; But if a Man of Virtue, a Man of Senſe, a Man of Religion, if a good man cenſures me; I am concerned at it on a Twofold Account, 1. Becauſe his Miſtake will Wound me with other Good Men, and make the Slander be believed. 2. Becauſe I am willing to undeceive him, and prevent his Expoſing himſelf in his Reproaching me, of which, when it ſhall appear I am Innocent, he will be Aſhamed, and 'tis a Friendſhip to him, to prevent his Bluſhes.

That the Church of *Scotland* has carryed it with great Heat, and rigid Severity (to put it now in the ſofteſt Terms I can) towards the Epiſcopal Clergy Diſſenting from them, and Depoſed by them at the Revolution, is the Charge I have always met with againſt them: And this is not only publiſhed in Print, with Aggravations, Exclamations, *&c.* by their own Party, and that in ſeveral Pamphlets, and induſtriouſly ſpread over *England*, and which I eſteem worſt of all, it has paſs'd too much for granted, and been too much received and believed among the beſt ſort of People in *England*, Friends to the Conſtitution, and Friends to the Eſtabliſhment of Religion in that Kingdom, who, tho they do not take all for granted by whole Sale, which Noiſy and Clamorous People have publiſhed, yet having never ſeen any Authentick Vindication, or Direct Anſwer to theſe Charges, are brought to believe ſo much of it, as makes them entertain unjuſtly a too mean Opinion of their Brethren in *Scotland*.

To undeceive ſuch, is worth any honeſt Mans while, and tho I am perfectly a Volunteer in this Work on all ſides, I am perſwaded the Church of *Scotland*, or the Reverend the Miniſters of that Church, cannot think it a needleſs Undertaking, to ſet them right in the Judgment of thoſe, with whom they are now more nearly joyn'd, and cloſer allyed than ever, and to remove, as far as poſſible, all Cauſes of Jealouſy, Coldneſs, or Want of Charity between thoſe who

who are so nearly knit both in Religious Relation, as Protestants, and also in Civil Interest, as to Safety, Liberty, and Right.

The Honest, but prejudiced People in *England*, who have been imposed upon, by the publick Cryes of Sufferings, Persecutions, Cruelties, and Mercilesss Usage of the Episcopal Party in *Scotland*, will, I doubt not, be pleased to be undeceived, and be glad to restore the Church of *Scotland* to their entire Charity and good Opinion, and to have that Damp removed, which they had, on good Ground, as they supposed, felt on their Thoughts, when they believed, that the Excesses pretended to had Truth enough in them to merit real Blame, and that the Warmth of Northern Zeal had carryed the *Scots* beyond that Moderation, which is the Beauty and Glory of the Protestant Religion, and which I doubt not to make appear, the Church of *Scotland* has given Reason to believe, she at this time practises, *and from the Revolution to this time has done as much as any Church in the World.*

'Tis for these Reasons I write, 'tis for the sake of these this Book is published, 'tis to undeceive the Friends to Truth and the Lovers of Peace, to remove the Prejudices of those that wou'd be inform'd, not of those that seek to be imposed upon, and hunt about for Subject to Cavil and Debate: 'Tis to clear up the Reputation of the Church of *Scotland* among her Friends, not among her Enemies, among the Friends to Religion in *England*, and among the Protestant Churches Abroad, this is the Reason of this Work, and the Author professes to have no other Design.

Not but that it may also serve to stop the Mouths of some People, who, with an Uncharitable Zeal, have rais'd a Cloud, and cast Dirt on the Establisht Church of *Scotland* on this Account, and perhaps they may here find some Occasion to alter their Measures, and, with respect to their own Reputation, change their Note; For it always weakens the Reputation of either Person or Party, to assert Falshoods, to raise Stories, that must, if Examined into, appear to be forged, and contrived only to Defame.

Slander always flyes back upon the Head of the Slanderer, and first or last the Dirt he throws at others sticks upon himself, at least leaves some of the Filth behind it, when Time, Truth, and Innocence clears up the Reputation of the other.

When therefore these Sheets are a little read and considered in the World, I make no Question, but several sorts of

People may find Occaſion to Bluſh: And *I* cannot have ſo little Charity, as not to hope they will ſuffer the Convictions of Truth in Fact, ſo far to prevail upon their Reaſon and Temper, as to cauſe them to deteſt the Practices of thoſe, who having not been able, by any legal fair Proceedings, to charge the Church of *Scotland* with any thing unbecoming her, as a Chriſtian, a National, or a Proteſtant Church, have thought to ſupply that Defect with the Aſſiſtance of moſt abominable Slanders, depending upon the Diſtance of Place and Darkneſs of Circumſtances, as Difficulties which would obſtruct the Diſcovery, and at leaſt concluding, it would ſerve a Turn for a Time, delude the *Ignorant* and Uninquiring Part of the World, and in general, help to make the Reformation and Eſtabliſhment in *Scotland* odious and contemptible; and thereby fix a Prejudice in the People of this Iſland one againſt another, a Temper they had ſo often Occaſion to make uſe of, and was ſo conſtantly ſubſervient to their Miſchievous Deſigns, that they could not fail always to reap ſome Advantage by it; Bad is that Cauſe, that flouriſhes only in National Confuſion, and that is always beſt propagated by Miſchief and Diſſention.

Nor could the Promoters of theſe things find a better Handle in the World to take hold of, in order to defame and render contemptible the *Scots* Presbyterians, than the Charge of Cruelty and Perſecution ——. Perſecution is a Word particularly hateful among Proteſtants, as what every Proteſtant Church in the World has, firſt or laſt, been ſuffering under, and the Churches of this Iſland in eſpecial manner. ——

When therefore they had gotten hold, as they thought, of this Matter, they ſeem'd fully ſatisfied, that they had the Reputation not of the Church of *Scotland* only, but of Presbyterians and Diſſenters in general, under Foot ——. *Firſt*, To prove the Diſſenters in *England* were of perſecuting Principles, Cruel and Tyrannical, was the ready way to ruine all the Proſpects of joyning Intereſts in *England* between them and the Moderate Church Men, *a thing the High Party foreſaw was coming forward, and which they knew, if it ever come to paſs, would ruine the High-flying Intereſt.* And, *ſecondly*, Nothing could furniſh them with a more plauſible ground of Suggeſting this upon the Diſſenters in *England*, than firſt to charge it upon the Church of *Scotland* directly.

Thus the Charge upon the Presbyterian Church in *Scotland* of being Tyrannical, of a perſecuting Spirit, and the

like, ſerv'd the High Church Cauſe in *England* a great many ways; And if we were to enter into the ſecret Hiſtory of it, we ſhould find, that moſt of this Scandal was both formed in *England*, and calculated for purpoſes particular to that part of *Britain*: The ſeveral Pamphlets printed on that Subject were all printed in *England*, induſtriouſly ſpread there, and with as much Induſtry endeavour'd to be concealed in *Scotland*, the Service they were to do was in *England*, and they could in no wiſe be directly contradicted but from *Scotland*.

'Tis with Regret *I* am oblig'd to acknowledge this Artifice of the Party has had, but too much Succeſs, *Firſt*, To impoſe upon the eaſy and credulous People of their own Party, and poſſeſs them with a Belief of all the pretended Cruelties and Violences practiſed by the Presbyterian Church in *Scotland* upon the Epiſcopal Miniſters, *&c.* —— And by conſequence fill them with prejudice againſt the Diſſenters in their own Country, as of the ſame Principle, and only wanting the ſame Power to Exerciſe it.

Secondly, But this is not all, nor, *had it been all*, had this Piece been ever wrote, ſince the Miſchief had been but of ſmall conſequence, and among themſelves. But *I* cannot help obſerving, in the ſeveral Occaſions the World has had of late to ſpeak of *Scotland* more than uſual; this has taken too much root among even the Diſſenters in *England*, and theſe of them who have been the beſt Friends to *Scotland*, that they have been made to believe, there has been at leaſt too much Truth in the General Charge, and that really the Epiſcopal Party have been perſecuted and ſeverely treated.

Nothing has been more common, than, in talking of theſe things, to have the Honeſt People ſpeak with concern about it, and bring it out with an, *I wiſh the* Scots *would uſe the Epiſcopal Party more gently*, and the like, when they have been told it is otherwiſe, they would ſhake their Heads doubting, and return, *I am afraid there is ſome Truth in it:* And to this day, *I* believe *I* may ſpeak it without any Heſitation, the greateſt part even of the Diſſenters in *England* are of this Opinion, that the Presbyterian Church of *Scotland* do really cruſh, oppreſs, perſecute, and uſe hardly the Miniſters of the Epiſcopal Party.

And indeed, if we conſider the Stile of the ſeveral Pamphlets written on this Subject, the Aſſurance of the Authors, how poſitively they have aſſerted things; their ſtrange, yet

frequent descending to particulars, which nevertheless were false in Fact, and how strangely they have imposed upon the World ---- And withal, that not any Man, in *England* at least, has ever formally taken up this Cause, it is no wonder, that both Friend and Enemy have received Impressions, to the prejudice of the Church of *Scotland*, and have taken up an Opinion of the Truth of these things, as most certain, and not to be denyed.

Before *I* enter into the Matter of Fact, as it now stands in *Scotland*, *I* think it is very proper to quote a few of the particulars, which the People, of whom *I* have been speaking, charge upon the Church of *Scotland*, and which they call Persecution, which, first of all, cannot be called Persecution, if true: And, *secondly*, If they were to be called Persecution, can, by no means, be lay'd to the Charge of the Church.

As, *first*, the Violences of the common People upon the Revolution.

2*dly*, The Deposing the Ministers.

As to the Violences of the Mob, *I* would, by no means, have *English* Men call that Persecution, because the Rabbles, in the Affair of the Revolution, were equally Violent in *England*, as in *Scotland*, and promiscuous in the persons, both Church of *England* Rabble and Presbyterian Rabble, none of which can be accused by one another, nor were ever, that *I* remember, justifyed by either ---- But no Church Man ought to Exclaim against a Presbyterian Rabble, lest the Papist double it upon him, with a History of the Church Rabbles upon them, and they should be distinguish'd by this unhappy Circumstance, that, in *Scotland*, the Rabbles used Violence with those, who had Murther'd their Fathers, Mothers, and near Relations, who had dipped their Hands in Blood, and had prompted and appear'd in the greatest Barbarities, that any Age or Nation can parallel, and had thereby provoked them to the highest Degree; Whereas, in *England*, the Rabbles rifled, plundered, and insulted the Houses, Parks, and Lands of peaceable Gentlemen, who had been perfectly unconcerned in any of King *James*'s Malversations, and against whom they had no manner of Objection, but that they were *Roman* Catholicks, or as they call'd it in others, Disaffected.

For this Reason, *I* would Advise the Gentlemen, that talk [illegible] part of the Persecutions they complain of, to leave [illegible] and let it ly as an Accident of the [illegible]

Revolution, and an effect of the Rage of a provoked People, in which Religion had no ſhare, but that power being given by the Circumſtance of the Time, theſe ſhewed them the Reſentment of their Bloody Treatment, in a manner, however violent and unjuſtifyable, yet much ſhort of what they had really deſerved; and ſtill more ſhort of what they might reaſonably have expected.

Let all the Exceſſes of the Multitude therefore ly buried under the ſame Charity, *Gentlemen*, that covers your former Barbarous Treatment: And if they did not *Piſtol* in cold Blood; If they did not Ty the Women to Stakes in the Sea, and let the Tide Flow over them; If they did not Drag you out of your Houſes, and *Shoot* you, without giving you Time to Commend your *Souls* to GOD's Mercy; If theſe Things were not done, you ought to believe, none of the *Poſterity* of theſe poor Innocents, that ſo *Suffered*, were Alive to Revenge them; or that you had more Mercy from their Hands, than you had Reaſon to expect.

Theſe things therefore cannot be called Perſecution, and the Violences of the Rabbles of the Revolution ſhould be raz'd out of the Catalogue ——. An *Engliſh* High-Church-Man ſhould not call it Perſecution, becauſe, at their Revolution, it was practiſed by them at Home: A *Scots* Epiſcopal-Man ſhould not, becauſe of the juſt Provocation his Party had given the Poor *People* to Treat them more Violently.

Again, if, by nice Diſtinctions, they ſhould chance to ſay, they have proved this to be *Perſecution* ——. What's this to the Church? It might be done by *Presbyterians of the Church*; but it can never be ſaid, it was done by *THE PRESBYTERIANS as a Church*: It was done by no Act of the Church, no, nor of the Government; nor did either the Church or the Government ever Approve, Juſtify, or Employ any of the *Perſons* ——. 'Tis true, there was no publick puniſhing the Actors; neither did the Government in *England* puniſh, neither was it a time to puniſh thoſe Exceſſes: And particularly the Government in *England* thought fit, by Parliament, ſo far to bear with them, as to ſtop all *Proceſs* againſt Treſpaſſes, *&c.*

There is alſo another unhappy Circumſtance, that ſo effectually clears the Church of this Charge, that I cannot

but wonder, the Party could ever make uſe of it as an Argument, or bring this Matter of Rabbling into the Charge: And that is, That theſe Tumults, Plunderings, and Driving away the Epiſcopal Miniſters, were all done and over, before there was any ſuch thing as a Presbyterian Church, I mean, eſtabliſh'd, or in any Power to Act as a Judicatory, or as a Body; So that, to charge the Church with this, is like Indicting a Man for a Murder committed before he was born.

I ſhall therefore take up none of my time here, to Vindicate the Church of *Scotland* from any part of this Charge; being what can, with no colour of Reaſon, put the leaſt Reflection upon her; and if it could, can, by no means, obtain the Name of *Perſecution*.

2. *Depoſing the Miniſters* ——. This I think will hardly come under the Name of Perſecution, nor take up much of my time ——. What little I ſhall ſay, will be perfectly new to what has been ſaid before, *viz.* If this Debate be entered upon, it will ſeem to me to depend upon the Original Conſtitution of the Church of *Scotland* from the Reformation, and ſo it will only remain to inquire, whether Epiſcopacy in *Scotland* was not an Uſurpation, and a Perſecution upon the Rightful Eſtabliſhment: And the Depoſing it only a Reſtoring the Presbyterian Church to its proper undoubted poſſeſſion: And this being a *Point remote to my preſent Debate*, I wave it here, not but that I ſhall readily enter upon that Queſtion too, as Occaſion may preſent, or when ever thoſe complaining Gentlemen pleaſe to require it.

Beſides, I think it is not ſo much the Depoſing the Miniſters, or Erecting Presbytery in *Scotland*, which is the preſent Caſe in Debate, or which they complain of in the Word Perſecution; as the manner of doing it, and the Uſage of the Epiſcopal clergy ſubſequent to it ——. And that brings me directly to Matter of Fact. ——

In purſuing which, I ſhall not ſo much deſcend to the particular Stories Affirmed in Print, the Falſhood of moſt of which are evidently detected by Doctor *Rule*, as aforeſaid: And in ſpeaking to which, I muſt be obliged to blacken a Party of Men, whoſe Infirmities and ill Conduct, I do not covet to expoſe to the World, unleſs otherwiſe forced to it. —

Nor

Nor would it be to the purpoſe here, to trouble the Reader with proving of *Negatives*, and Detecting the particular Falſities of the Allegations, which in Print have been put upon the World: And which will meet with their compleat Anſwer in the Method I have now choſen, and muſt require farther Documents or Vouchers to confirm them, than the Authorities which yet have been produced.

My Method therefore ſhall be, to give an Impartial Account of the general Proceedings of the Church of *Scotland*, in the Matter of Eſtabliſhing the Presbyterian Diſcipline, and Depoſing Epiſcopacy, together with their Behaviour to the Epiſcopal Clergy, thro' the whole Courſe of the preſent Eſtabliſhment; And tho the whole can be but an Abſtract or Abridgment, I mean as to Caſes; yet I make no doubt, it ſhall fully, and to all Impartial Obſervers of things, intirely Vindicate the Church of *Scotland* from all the Aſperſions of her Enemies; and prove, that the Circumſtances conſidered, her Sufferings before the Revolution, and the Behaviour of the Epiſcopal Diſſenters ſince, being put all into the Account, the Conſequence will ſhow the Church of *Scotland* the moſt Moderate, the fartheſt from Perſecution, and the moſt Forbearing of any Eſtabliſh'd Church in the World.

It could not be expected, but that, upon the Revolution, the Prelatic Tyranny would fall with the Regal; And, were it worth Examining into, it would be eaſy to prove, there was an Inevitable Neceſſity it ſhould do ſo, they being ſo effectually ſupported one by another, that they could not but ſtand and fall together.

That the conjunct Tyranny of both Church and State had Treated the Presbyterians with ſuch an Impolitic Fury, as muſt imply, they had not the leaſt Apprehenſion of being ever pull'd down again by them, would be very evident, if I ſhould enter here upon a particular of all that Treatment, of all the Sufferings and Oppreſſions that People underwent; The exact Hiſtory of which, tho it be very much wanted in the World, yet I cannot think of entring upon it here, unleſs forced to it, in the juſt Defence of what is but hinted at in theſe Papers. ——

Indeed the remote *Idea's* I had of theſe things, were ſufficient to have given me a Notion, that they had been hard-

ly uſed; but I confeſs my ſelf amazed and ſurprized, when at my enquiring into Particulars, I find all the Exceſſes of Rapine, Violence, Blood, Cruelty, Torture and Barbarity, that any Age can ſhow for ſeveral hundred years paſt in the World, till at laſt it came to down-right Maſſacre; and the Souldiers had power given them, *and frankly Executed it*, to drag innocent people in time of full Peace, out of their Houſes, and murder them at their diſcretion; terrible Inſtances of which are to be given in ſeveral parts of the Kingdom.

If any man was to read the diſmal Stories of that Time, and making the Caſe his own, reflect upon what he ſhould have done in like caſe, when the Revolution put thoſe very people, into the power of ſuch, whoſe Blood they had dipt their Hands in, let him cenſure the enraged people if he can; *in all their Rabbles*, they only drove their Curats away, and perhaps plundered ſome of them; and was it not rather to be expected, when gotten together in a Tumultuary way, they ſhould have torn them to pieces, and ſacrificed them *lege talione*, to the Ghoſts of their murdered Relations?

However therefore I avoid entring into the Hiſtory of the Perſecutions and Butcheries, exerciſed by the people we are ſpeaking of, I cannot help ſaying here, that they are in their general View, a moſt direct Teſtimony of the moderation of the Presbyterians in *Scotland*; that when Eſtabliſhed, they contented themſelves with a bare Depoſing the thing, without bringing to Juſtice the perſons; among whom many of the Clergy would have been found Principals, nay, and even in ſome places Actors, in a moſt unuſual and unaccountable manner.

But to come to particulars, I mean, as to Church Conduct, let us go back to the Revolution.

The Biſhops being Depoſed, and the Presbyterian Government of the Church being Reſtored and Eſtabliſhed in *Scotland*, one of the firſt things which the Aſſembly did, was to conſider of the planting Miniſters in the Church; and in order to this it was Debated,

1. Who were the people to be put out. And
2. Who to be put in.

As to the laſt, it is no part of the Subject here, nor at all to the purpoſe: But as to the firſt, the Miniſters to be put out were of two ſorts. 1. Scan-

1. Scandalous, Ignorant, and Immoral persons.
2. Unqualified persons.

As to the Scandalous and Immoral, I hope no body will call it Persecution, that the Church of *Scotland* thought it her Duty to have them removed; and that her Assemblies diligently applyed themselves to the Doing it; and yet even in the doing this most necessary piece of Justice to the Church, the Lenity, the space given for Reformation, the passing by a great many, that in strict Justice might have been Deposed; these are sufficient Testimonies that it was not a Spirit of Persecution, Cruelty, or *Severity*, which acted the Assemblies, or which acted the Commissioners deputed by them, to Inspect the Churches at that time; but a necessary Justice, a Debt due to the Churches *Safety*, and to the work of Reformation, and which they could with no tollerable Reason, either in Duty or Polity, have omitted.

If in the Deposing of Ministers who appeared *Scandalous* or Ignorant, the Party think fit to complain of Injustice and Oppression, Partiality and Persecution; and think fit to desire me to Exhibit to the World, a List of the Names and Circumstances of the several Ministers Deposed, and the Charges against them; together with the Form how proved, and how in most places confessed; I am content, and shall on their first notice let the World see, who, and how many Ministers have been Deposed by the Church, and for what; & the Article of Persecution, shall with all my heart turn upon the Merits of it; but if they would take my Advice, it should be to let this be one of the last things they do, lest it give the World too plain a Demonstration of the absolute Necessity the Church was under to Reform the Ministry, and tell a little too plainly, what a sort of Clergy they had to deal with.

The Deposing *Scandalous*, Ignorant or Immoral persons, therefore I believe will not be called Persecution.

The whole Question then must depend upon the second Head, *viz.* Deposing Ministers for not qualifying themselves according to Law; and tho' this is a direct Act of the *State*, and is the same in *England*, now practised by the very same High Church-Men that make this complaint; and I could be very merry with our High-flying Jacobite Clergy, who

have

have Qualified themselves in *England*, and yet retain their Anti-Revolution-Principles——yet I wave that Advantage, and I am content to call it, so far as the Church was the immediate Instrument, I say I am content to call it the Act and Deed of the Church; because giving them all the Latitude in their own way of arguing, *however unfair*, their confutation will be with the greater force, and the more Fatal to them.

The Government was no sooner Establisht by the Revolution, & the Kirk Restor'd to her Judicatorial Authority, but her several Courts, as *Session*, *Presbytery*, Synod, and Assembly took their courses, and began to Act.

By the first Act of Parliament for settling these Matters, past *June* 7. 1690, Intituled, *Act Ratifying the Confession of Faith, and Settling Presbyterian Church Government*, It is Ordained, *That the General Assembly the Ministers and Elders, should have Power to try and purge out all Insufficient, Scandalous, and Erroneous Ministers, by due Course of Ecclesiastick Process and Censures*; But this Act no where Impower'd them to Censure any who were not Insufficient, Scandalous, or Erroneous, tho they would not take the Oaths to the Government ——. So that, by this Law, the Church could not be capable of Persecution.

It may be objected here, That to be Episcopal, might be adjudged Erroneous by this Judicatory, and so come under the Church Censure, by Authority of this Act.

To this 'tis Replyed ——. First, *In Fact*, No Man was ever since the Revolution, Deposed by the Church, meerly for being Episcopal, nor was any Process ever commenc'd against any Man on that Foundation.

And here by the way, if this be true, as I can challenge the World to contradict it, I would humbly recommend it to those Gentlemen, who are now in *England* raising Charities, and obtaining Contributions, pretending it is for the Relief of the poor Distressed Episcopal Clergy in *Scotland*, who are suffering Persecution, to tell the World, what it is they are persecuted for.

And the Gentlemen who bestow their Charity, would do well to require some Documents or Certificates of them, to prove the particulars; And especially one exceeding busy Sollicitor for those Charities, and who stiles himself a persecuted

ſecuted Epiſcopal Miniſter, whoſe Name may in time be made more publick, would do well to tell them, whether he was Deprived, which he calls Perſecution, for his Conſcience, or his Vice; for his Religion, or for his Morals; for Epiſcopacy, or for Relapſe Fornication.

But, *ſecondly*, To put this out of Queſtion, it was particularly Declared by the Firſt General Aſſembly after the Revolution, *viz.* in the Sixth Seſſion in the Year 1690, *That this Aſſembly will Depoſe no Incumbents ſimply for their Judgment anent the Government of the Church, nor Urge Re-ordination upon them. Vid. Index* of the Unprinted Acts of the Aſſembly, *Seſſ.* 6. 1690.

In the ſame Aſſembly, in their Inſtructions given to their Commiſſion, which was to ſit during their Receſs, we have theſe Words,

That they be very Cautious of receiving Informations againſt the late Conformiſts; And that they proceed in the Matter of Cenſure very Deliberately, ſo as none may have Juſt Cauſe to Complain of their Rigidity; And that they ſhall not proceed to Cenſure, but upon Relevant Libels and Sufficient Probation, Act 15th. Seſſ. 26th, Aſſembly 1690.

Again, leſt the Presbyteries ſhould be Raſh or Severe, the Commiſſion is Impowered as follows, *That if they ſhall be inform'd of any precipitant Procedure of the Presbyteries in ſuch Proceſſes, to Reſtrain them. Vid.* the ſame Act as above.

If then they were thus Moderate even in Scandalous Things, and Declared againſt proceeding in Caſes meerly Epiſcopal, where ſhall we find the Article of Perſecution?

'Tis true, That, in the Year 1693, an Act of Parliament was made to Deprive all ſuch Miniſters, as would not both Swear to the Government, and Acknowledge the Church Government alſo, and the Confeſſion of Faith ——. But the Occaſion of this Act is Viſible to all that know the Affairs of that Time ——, that it was paſt to ſatisfy the Minds of the People, who were exceedingly Diſturb'd at the Churches having been Inſulted in the Aſſembly 1692, by a general *Formula* procured by the Epiſcopal Clergy, together with their Appeal to the King on a Refuſal: And the Aſſembly being abruptly Diſſolved, or Diſmiſſed *ſine die*, which put the Nation into a very great Fermentation.

Yet,

Yet, upon this Act, I may challenge the Episcopal Clergy to show me one Minister, that ever was Deposed for not acknowledging the Church, if at the same time he offered to acknowledge the Government, and take the Oaths, and they have been often challenged on this Head.

And to confirm this Lenity of Practice by a Law; that Famous Act of Parliament was made in the Year 1695, wherein taking the Oaths to the Government is made the *Onely* and *Fully Sufficient* Qualification, and all Ministers that would so *Qualifie themselves* are continued. As may be seen at large by the Act, Intituled, *Act Concerning the Church, Anno* 1695.

This very Act of Parliament, if I were to go no further, effectually clears the Church of *Scotland* from the charge of Persecution; since 'tis plain there was no religious Tenet in dispute, but a civil Question of owning or not owning the Government.

It was by this *Act* of Parliament taken quite out of the power of the Church, to Depose any Man meerly for being Episcopal in principle, or for refusing to owne the Presbyterian Church; nay the Episcopal Clergy who, by virtue of this Act, remain in their Livings, many of them to this day, refuse to acknowledge the Church, to submit to any of her Judicatories, or to joyn, either in Discipline or Worship; and yet in all their Affronts of the Establish'd Church, they continue in their *Paroches*, preaching and using all their Formalities; however, contrary to the inclinations and desires of the people, who in some places are fain to set up Meeting-Houses in their *Paroches*, and be at the charge of Entertaining a Presbyterian Minister as a Dissenter, to preach to them, because they cannot bear the Fopperies and Opposition of their paroch Minister.

I would fain have those people that cry out of the persecution of the Episcopal Clergy, go to some of these Paroches, and see this uncouth Jest, where the persecuting establish'd Church is fain to submit to a Meeting-house, and the persecuted Episcopal Clergy-man insults them from the parish-Church, and keeps both the *Pulpit* and the Stipend, in spight of them all.——Here is the establish'd Church turn'd Dissenter, and the *Dissenter* made the Incumbent, the *Persecutor* become

become the perſecuted, and *per contra* the perſecuted made the perſecutor. But of this more preſently.

The Churches power to perſecute, being thus limited by Act of Parliament; it remains to Examine, in what manner ſhe has Exerciſed that Power ſhe had; for in this Article muſt ly the Matter of this Charge, or they muſt have more than a ſpirit of Divination that can find it out.

In order to this, I muſt enquire what this Power they had was, and that is a very ſhort Queſtion -- --Their *Power*, 'tis plain, was only againſt ſuch Miniſters who were *Scandalous*, &c. as before, or would not take the Oaths to the Government, nor pray for King *William* and Queen *Mary*.

Whether they were, or were not abſolutely bound up to Cenſure all ſuch as would not thus qualifie themſelves, is a Queſtion I ſhall ſpeak to hereafter.

It follows to Examine how the Church has Executed this *Power*; and whether Lenity or *Severity* has been her Temper in the caſe; and to ſtate this, as clearly as poſſible, I muſt make the Gentlemen one fair propoſal.

Before I entred upon this Work, I have not only ſearched into all the publick Records of this Matter, which I could have Acceſs to, but have made as ſtrict Enquiry, as poſſibly I could, of the moſt Impartial and Unbyaſs'd Perſons, for any particular Caſe, wherein any Excurſion might have been beyond this Power, or wherein the Charge of Perſecution might ly -----. And having done this with the utmoſt Impartiality, and not being able to find any thing; and having not the Honour to be Acquainted with any of the Depoſed Clergy, who might have furniſh'd me with ſome of the particulars; I cannot but earneſtly intreat ſome of theſe Reverend Gentlemen, who have ſuffered under theſe ſcvere Perſecutions, to tell the World what they are, and wherein the Church of *Scotland* has, either exceeded her Limited Power, or indeed fully exerted it in any Caſe, ſo, as to deſerve the black Charge of Perſecution; Aſſuring them, that if I could, by all my Search and Inquiry, *tho now upon the Spot*, have found out but one Inſtance, in which the Church had thus perſecuted them, or any of them, I would never have wrote one Line in her Defence.

Perhaps, it may be alledged here, That Impoſing Oaths upon the Miniſters, who, *thinking themſelves bound by former Oaths to their late King*, could not in Conſcience comply with them, is Perſecution; eſpecially when it is conſidered, that this Impoſing the ſaid Oaths was enforced, on pain of Deprivation; And the Scruples of theſe Oaths, in many, who could otherwiſe have complyed, being meerly conſcientious, to deprive them on that Account, is Perſecution in the Abſtract, being Perſecution purely for Conſcience ſake.

In Anſwering this, *which is the moſt material thing can be ſaid*, I muſt make ſeveral Remarks.

I. Really Gentlemen, ſpeaking to the Complainers in the South; thoſe of the Clergy in *Scotland*, who are perſecuted at all, are only perſecuted on this Account: And therein two things will follow:

1. That all the Diſſenting Clergy in *Scotland* are *Jacobites*, and ſuffer only for refuſing to take the Oaths to the Government.

2. That really the —— *Jacobite* Clergy in the North of *Britain*, are much Honeſter Men than their Brethren in the South; ſince thoſe univerſally have ſuffered Deprivation and Loſs of their Livings for their Principle: But, in the South, Hundreds retaining, *in their Equivocating Way*, their Loyalty in Principle to their Abdicated King, have Loaded themſelves with Oaths, Abjurations, and every thing the Government has thought fit to lay upon them; And yet, on all Occaſions, Act againſt that very Government they Swear to —— Publickly Pray for King *William* and Queen *Mary*; and now for Queen *Anne* —— And Privately for King *James*, both Father and Son: Drink Queen *Ann*'s Health and King *James* the VIIIth's Alternately, or Occaſionally, as ſuites their Company: Theſe are a ſort of Hypocrites equally Deteſted by both Parties, and equally Dangerous to both. But of this by the way.

II. If the putting theſe Gentlemen out of their Livings be a Perſecution, then the Church and Government in *England* have been as guilty of Perſecution, as the Church and Government in *Scotland*; ſince all the Clergy in one, as well as in the other, were depoſed, and turned

out,

out, who would not take the Oaths: And the High Church-Men, who have joyn'd themſelves to the Church of *England*, and conſequently made themſelves *Parties* to that kind of *Perſecution*, ought, by no means, to call it ſo in *Scotland*, unleſs they are content to ſhare the Scandal.

III. The Diſſenters in *England*, even under all the Advantages of Tolleration, are as much perſecuted as the Epiſcopal Clergy in *Scotland*; ſince not one of their Miniſters can *Preach*, (the *Quakers* excepted) without taking the ſame Oaths: And not only ſo, but ſigning the Confeſſion of Faith of the Eſtabliſh'd Church, a few ſmall *Proviſo's* for their particular Principles only excepted.

Laſtly, All this *Perſecution*, if it can be called by that Name, is the Act and Deed of the State; 'Tis a Debt to the publick Peace, 'tis the neceſſary Conſequence of the Revolution, and of the Aboliſhing Epiſcopacy, things wholly National, Antecedent to the Church Settlement, and not at all the Act or Concern of the Church of *Scotland*, nor can it be brought as part of a Charge againſt them.

I come now to Examine, how the Church has Extended and Exerted the real *Power* ſhe has, and how far ſhe has proceeded in the very Execution of the Law; And if I do prove here, That ſhe has been ſo far from enforcing theſe Laws, or putting forth her *Power* in Extremities or Severities, that ſhe has rather neglected her own *Safety*, ſuffered her ſelf to be imperfectly ſettled, her Power contemned, her Miniſters inſulted, her Acts of Aſſembly ſlighted, and her Diſcipline diſregarded: And this only, becauſe ſhe was loth to puſh things to Extremities, loth to make Examples, loth to uſe Severities, and willing, as much as could conſiſt with Government and Safety, to ſpare, bear with, and deal gently with thoſe, who, in their Power, ſhew'd her no Favour, and even, under this Treatment, ſhew her no manner of Reſpect —. If, I ſay, I prove this, I think I ſhall effectually clear her of the Slander, ſo induſtriouſly ſpread abroad, and ſo poſitively aſſerted, of her being of perſecuting *Principles*: And if I do not prove this, I do nothing.

I confeſs, this will drive me to the Neceſſity of Expoſing ſome of the Names of theſe Gentlemen, who, by this Connivance and Lenity of the Church, peaceably enjoy, *tho I cannot ſay they gratefully acknowledge it*, thoſe Benefices and Livings which they had, by their other Circumſtance, Forfeited to the Laws; But the neceſſary Defence of Truth obliging me to it, thoſe Gentlemen muſt blame their Friends, who have made this unhappy Neceſſity, not me, who, I aſſure them, have no perſonal Grudge either at them, or at the Connivance granted them, and only wiſh they would, in a more peaceable and reſpectful manner, enjoy it.

The Liſt of Names contains two Ranks or ſorts of People, and either of them are Teſtimonies of the publick Moderation, one of the Government, and one of the Church in particular; and both of them will ſerve to make the Complaint of Perſecution and Severities look very odly.

The Liſts are twofold, and not to interrupt the Thread of Diſcourſe, I have plac'd one of them by way of *Appendix* at the end of this Book; I have forborn abundance of Reflections, and juſt Remarks on the Circumſtances, and particular Conduct of the Gentlemen named there: Not that I am ignorant of the particulars, and ſhall, at any time gratify them with neceſſary Comments upon them, if they deſire it ------, But to let them ſee, that even, in this Account, I forbear to expoſe them farther, than the neceſſary Defence of the Caſe before me calls for; and I am very ſorry they have done any thing to bring this upon them.

By the firſt Liſt which I have not printed, but in the publick Regiſters any one may ſee it, it will appear, that there are now Preaching, and poſſeſſing their reſpective Pariſh Churches, above threeſcore Miniſters, who were profeſſly and openly Epiſcopal; but, on their ſubmitting to, and acknowledging the Presbyterian Eſtabliſhment, were received to Miniſterial Communion, and many of them are now worthy Members of the preſent Church; by which one thing will be unanſwerably proved.

viz. That not one Epiſcopal Miniſter, in the whole Kingdom of *Scotland*, has been Depoſed for his Principle; That is, not for his being Epiſcopal, or for his Non-conformity to the eſtabliſh'd Presbyterian Church, but meerly for *Jacobitiſm*, for his refuſing to own the

the Government, and acknowledge the Queen; since, would he have taken the Oaths, and prayed for the Sovereign, it was not in the Power of the General Assembly, which is the Representative of the Church, to depose or persecute them at all.

I know this will be a surprizing thing to abundance of Honest People in *England*, who hitherto have had other Notions; and I cannot but desire them to consider,

1. How impossible it is to be true, that the Church of *Scotland* should persecute the Episcopal Clergy for their Non-conformity, when, by *Act* of Parliament, it was not in their Power to molest or depose any Minister, however Episcopal in his Principle or Practice, if he would but take the Oaths to the Government, and pray for the King or Queen; and when it was in their Power, they reponed all those that would come in.

2. This clears the Civil Government also, from being any way cruel, severe, or persecuting to the Episcopal Clergy; since all they required, was only Conformity to the Civil Magistrate, and Complying with the Laws of the Land ——. And in this Case, it would be worth notice also, how different the Terms of this Conformity were in this Government, from the like Terms of Conformity in the Times of Episcopal Government ——. In this the Penalty of Refusing was only Deprivation of their Benefices in the Clergy, and in the Laity nothing at all; in those Days, Banishment, Imprisonment, and Death at the Mercy of every Soldier, was the Lot not of the Clergy only, but of every Person, and many have been murdered in cold Blood, without Mercy, for refusing not only to swear to the King, but only for refusing to say, *GOD Save the King*.

I know the poor People are branded here with Weakness and Obstinacy ——. But two things seem to be a present Answer to that,

1. These were but a few, and those of the meanest and weakest of the People.

2. The weaker the People, the more cruel and barbarous the Severity of those times, that should put them to Death for such Trifles, taking them by the Handle of their mistaken Nicety.

3. It

3. It is evident, it was only taking Advantage of the Zeal of a People, which run beyond the Bounds of Reaſon ——. Since, if they had not had that Handle, they would have ſought ſome other: And it was plain, that where they found the People complying with thoſe Demands, they ſcap'd not the better, but they always found Pretences to murder them.

4. The poor People are not ſo much to be blam'd, ſince they underſtood, *GOD Save the King*, was, to pray GOD to proſper the King in the Perſecution of their Brethren.

'Tis farther confirm'd, That the Civil Government has not perſecuted, or been cruel or ſevere to theſe Gentlemen; ſince not only they continued all the Miniſters, that would give but the Security of their Oaths for their peaceable Behaviour, a thing no Government in the World would diſpenſe with: *But, ſince that*, the Treatment of thoſe that have been Depoſed has been ſuch, ſo Gentle, ſo Tender, and ſo Forbearing, as I believe, all Circumſtances conſidered, no Nation in the World can parallel; Of which, and their Behaviour to the Government, under that Lenity, I may ſpeak by it ſelf.

And I cannot but recommend the Gentlemen, who are Complainers here, to Her Majeſties Anſwer to the Depoſed Clergy, who Addreſſed, in the Beginning of Her Reign, for their Liberty, *viz.* To behave themſelves peaceably, and ſubject themſelves to the Government; Which, however ſome of them were willing to conſtrue as a Declaration of Liberty, and to uſe it in a different way from Her Majeſties Intention, they might have found more Reaſon, had they Judged Impartially, to have taken for a Reproof of their unpeaceable Behaviour, and ungrateful Temper to the Government, which had ſo Gently Treated them.

Again I obſerve, as this effectually clears the Government of *Scotland* from the Charge of Perſecution; So *the Second Liſt* will, with much more Reaſon, and no doubt, to the Aſtoniſhment of a great part of the *Engliſh* Nation, who ſhall read it, abundantly clear up the Reputation of the Church of *Scotland*, from the Horrid

Slander

Slander of Perſecution, being an Account of 165 Epiſcopal Miniſters, moſt of whom have neither complyed with the Church nor with the Government; have neither ſubmitted to the Presbyterian Eſtabliſhment in Diſcipline or Church Government, nor qualified themſelves as by Act of Parliament is required, that owne neither Civil Government nor Eccleſiaſtick; that neither pray for the Queen, nor *Swear* to the Queen, nor acknowledge either Queen or Church; and yet by the meer forbearance of the Church, are now peaceably enjoying their Benefices, *Stipends*, and Appurtenances, preach publickly to the people, and live in the open profeſſion of the moſt oppoſite Principles to the Eſtabliſhment.

Would any Man that knew all this, have the face to ſay, this is a Perſecuting Church? would any Church in the World that had a legal and National Eſtabliſhment, ſuffer, in defyance of her Authority, and in contempt of her Eſtabliſhment, what this Church ſuffers, and what in meer backwardnels to perſecution ſhe bears with?

Perhaps it may be ask'd here, What is it ſhe bears with? and I know great Noiſe is made, that the Epiſcopal people here are not ſo different as in *England* from the Preſbyterians, having no *Service-Book*, Habits, or Ceremonies; and therefore the things they bear with are but Trifles, and the Moderation the leſs to be inſiſted on.

But this is not ſo eaſie to make good as to ſay, for 'tis not the meer Articles of Ceremony & Habits that make the weight of the Difference in *England*, any more than here; and if the Difference is but a Trifle, the Argument is ſtronger againſt thoſe who for Trifles divide from the eſtabliſh'd Church, than againſt the eſtabliſh'd Church who expect their Conformity.

But 'tis evident, let the differences in Religion be what they will, the difference here lyes chiefly in Civil Matters; all their Qualifications depending upon *Swearing* to the Government; ſo that it is not ſo much Presbytery and Epiſcopacy which is the Diſpute, as it is Liberty and Tyrrany, King *William* and the Revolution, or King *James* and Arbitrary power, Queen *Anne* and the *Proteſtant* Succeſſion, or an abdicated Race, and *French* Tyranny.

And yet *beſides this*, theſe unqualified Miniſters with whom the Church thus behaves, and with whoſe Inſolency ſhe

bears

bears in so many Articles —— Differ in many Things, which no established Church in the World that I have ever read of, would allow or connive at.

And to descend a little to particulars, it may be observed, that they, *I mean generally speaking*, in all, or most part of the following particulars are constantly omitting.

1. They pray not for the Queen, &c.

2. They refuse to sign the Confession of Faith.

3. They submit not to Church Censures, or acknowledge Church Judicatories.

4. They refuse to Lecture or Expound before Sermon; which all other Ministers are obliged to, *by an Act of Assembly*, every Morning.

5. They keep no Session, but the Presbytery are obliged to appoint others to do it, to preserve Justice and Order in the Church.

6. They Ordain no Elders.

7. They Examine not their Communicants before the Sacrament, as all other Ministers do, and are obliged to do.

I do not say every one of them are guilty of all these Omissions——.But all are guilty of some of them; some of all of them; and others of more than these——.And to this may be added, that they are universally declar'd Jacobites, and professed Enemies to the Protestant Succession.

Would any Man now imagine, that this hot, furious, persecuting Church of *Scotland*, under whom such cruel Sufferings and barbarous things are complain'd of, should bear with Ministers, and continue them in their Livings, nay and some of them very good Livings too, meerly in Tenderness, and Backwardness to the thing called Severity? Is this Persecution! Blush, Gentlemen of the Episcopal Clergy, for these People, who have thus officiously exposed you; and if you have any Honesty, any Gratitude, any Sense of Kindness upon you, do Justice to those, who, in spight of all your publick owning your own Principles, and disowning theirs, forborn to obey even their known Constitution, and have declined pushing things to Extremity upon you, in hopes your Discretion would, one time or other, bring you to owne their Government, or at least acknowledge their Civility, Charity and Compassion to you.

I might here give a List of Ministers, who having been Deposed or suspended by respective Presbyteries, or by Commissioners appointed to Inspect, have yet, by the Tenderness of the Church in the Commission of the Assembly, been reponed, and placed in their Livings again, only upon feigned Submissions, Promises of Conformity to Discipline, Lecturing before Sermon, and the like; and yet, as soon as re-plac'd, have renounced those Submissions in Practice, return'd to their former Omissions, left off Lecturing, re-assumed their little Formalities, and profess'd themselves openly Episcopal, and yet the Church has taken no Advantage against them.

I might, as I hinted before, give a List of Ministers, whose open Omission of Discipline, Lecturing, and all manner of Church Order, together with their Slackness, Meanness, and Formalities in their Performances, are so perfectly disagreeable to their People, that they are obliged to get Presbyterian Ministers to preach in Meeting-Houses like Dissenters among them, and yet the Church bears with all this, rather than persecute them ——. But I omit these things, till I am farther necessitated to expose them; but they that question the Fact may inquire about Mr. *Patrick Lyon* at *Kinghorn*, and Mr. *John Anderson* late at *Dysert*, *&c.* and at several other places, where they may be fully satisfyed of most of the particulars.

I come now to the Treatment those really called Dissenters, those who are actually Deposed meet with from the Church, and this will almost force me to enter a little into a long and black Account of the Treatment the Church meets with from them, in which I shall however be very tender, being unwilling to expose any Bodies Frailties more than meer necessity forces me to.

I doubt not, but if I should say, that these Dissenting Episcopal Ministers, who are thus Deposed, do, now and then, take the Liberty very privately to preach, it would, with some Wonder, and more Difficulty, be believed in *England*, where the general Opinion is, *so strangely have People been Imposed upon*, that they are intirely suppress't, that they dare not meet or exercise any Religious Worship; that they are dayly insulted by Mobs, and pursued by the Session

and Presbyteries, meerly for serving GOD according to their Consciences.

But how will these People behave themselves? How will ye be amaz'd to think in what manner you have been imposed upon? And how easily you have suffered your selves to be abused? When I shall assure you, that not one Word of all this is true; When I shall tell you, that the Episcopal Party in *Scotland* enjoy at this time, and have done for several Years, all the Liberty which the Dissenters in *England* do now enjoy, and that with Conditions vastly differing.

1*st*, They have their full Liberty by the meer Lenity and Forbearance of the Government, which in *England* could never be obtained but in little Intervals, but by Act of Parliament.

2. They have the same Liberty, tho they not only refuse to take the Oaths, but refuse to sign the Doctrinal Articles of the Confession of Faith, tho even the Church of *England* owns them to be all Orthodox, a thing the Dissenters in *England* are not permitted in, no not by the Act of Tolleration.

3. They enjoy this Liberty, notwithstanding they openly, and in their publick Assemblies, not only omit praying for the Queen, but some of them actually and distinctly pray for their *James* the VIII, and for his Restoration, which is not only praying for a Popish Prince, but praying GOD to depose or cut off Her present Majesty, an Affront so horridly Impious, and so Offensive to all Her Majesties Subjects, that one would wonder the most Moderate Principle in the World could bear with it.

And what will you say now Gentlemen of the High Church in *England*? When I shall tell you, there are now fourteen or sixteen of these Meeting-Houses in the City of *Edinburgh*, just in the Face of the General Assembly of the Church, and in the Eyes of the Government, and that in any Town or Place in the Kingdom, where they have Hearers, they have the same ——. That in some of these, they have newly set up the Common Prayer Book, a thing in the Heighth of Episcopacy they never attempted, and which even the Episcopal Party in general

neral were never reconciled to ——. And that, in not one of these Meetings, that ever I heard of, the Queen is pray'd for by Name, but in some directly they pray for the King, which must mean their *James* the VIII, or worse, and in others they pray in ambiguous Words, such as *THE QUEEN*, or the *ROYAL FAMILY*, and if I am not misinformed, in some for King *James* the eighth in so many Words.

'Tis true, that in these open Insults both of Government and Church, they have in their Turn, met with some few Oppositions from the people who have been provoked at such Indignities done to their Sovereign, and to the Government in the face of the *Sun*; and these little Rabbles they would call *Persecution*——and yet even in these cases the Government has carefully suppress't the Tumult, and voluntarly made Reparation to private Families, for the Damnages they have pretended to have sustained, and that often beyond the real *Spoil*, tho' at the same time their own Imprudent and provoking Carriage has been the principal Occasion of these Damnages; and this is evident in the City of *Glasgow* in particular, the only time they can talk of, where the Rabble assaulting a *Jacobite* Conventicle, or Episcopal Meeting, *For there is very little difference between them at any time, and less there, than on most Occasions*, the City payed the Owner of the House several hundred pounds *sterling*, for the supposed Damnage he received; *Which in all appearance so far exceeded his Loss*, that 'tis no breach of Charity to believe, he would be pleased to have his House Rabbled once a Week at the same price.

Nor would I have any High-flying Church of *England* Man insist upon this sort of Persecution, I mean the common people Rabbling the Meetings of the *Jacobite* Dissenters, since even in this kind also the Dissenters in *England* have suffered Persecution from them, and lest I should send them for the particulars to *Ludlow* in *Wales*, *Pensans* in *Cornwall*, and several other places, where the Meeting-Houses have been either pulled down when built, or the persons obliged to convert the Building and the Ground to other uses.

Behold now, Gentlemen, in the South, the Cruelties and Severities, the Persecutions, and furious Dealings of the Presbyterian Church in *Scotland*, and where is the Sufferings

of the Episcopal Clergy now? where are the Martyrs of that number? what are the sufferings, of which one of our Pamphleteers says, They exceed the Dragoonings in *France*.

But I am told, there is a remaining Objection yet behind, *viz.* That even these Dissenting Ministers that have been put out for not taking the Oaths, are persecuted, and prosecuted for the private Exercise of their Function as Ministers, and for that, have been severely treated.

I am sorry to be driven to the Necessity of telling such unhappy Truths, which I wish were concealed; I mean of such practices as will not reflect upon the *P*arties we speak of only, but upon the whole *P*rotestant Body of Christians in the World; And therefore I entreat the Gentlemen not to oblige me to publish the particulars in Vindication of the Church, who would be unaccountably negligent, and even their Enemies themselves would Reproach them with it, If such things as are not fit to be Nam'd among Christians, should have been suffered to be practised by Ministers of the Gospel, and they that had a *P*ower and Right of Judicatory, should have been silent in it, for fear of the scandal of Persecution.

And should I here enter only into an Enquiry about the Incestuous Marriages, the frequent marrying Men to other Mens Wives, and Women to other Womens Husbands; or in short, a general Joyning together persons as Man and Wife, without either Publication in the Church, which is the general Law of the Nation, or sufficient Information of Circumstances, which in common prudence and Defence of their own Reputation, they might be supposed to do——.If these things I say, and the Mischiefs that have followed, should be brought on the Stage, to justifie the legal *P*rosecutions the Church has made on that account, it would make sad work in the Characters of the persons. The Gentlemen therefore must not pretend to call it *P*ersecution; the omission of which would have been an In-let to all manner of Adulteries, a Licence to the most scandalous Vices, and a general Gate of Destruction to Families.

Excepting therefore such scandalous Practices, which the Church of *Scotland* could by no means avoid pursuing, and detecting; How often have these Gentlemen been challeng'd

to

to product one Instance of any Minister, who has been persecuted or prosecuted meerly for preaching in a Meeting, or for any part of his Ministerial Office, which he has Executed, however contrary to Law, if not circumstanced also with something scandalous and intollerable.

Their lawful Marriages are not at all controverted; and if due Publication be made according to Law, that Incests and Adulteries may be prevented, they have not been prohibited to Marry; They Baptize, and that without the Parent subjecting himself to necessary Examination, & yet the Church bears with it, and scruples none of their Baptisms, nor Re-baptizes any.

They Marry contrary both to the Civil and Ecclesiastick Constitution, without publication of Bannes, Protestants to Papists, and Papists to Protestants in the most Clandestine manner, and some have been detected of those Practices, and perhaps may call it Persecution; but I suppose they would be loath to have their Cases brought upon the Stage, to enquire into the Circumstances, in order to the Churches Vindication: Antidating Testimonials given to persons they have Married, to cover Adulteries and Fornications of the persons guilty, thereby intending to keep them from Church censures, as by Testifications acknowledged by themselves, when called before the several Presbyteries, which Testimonials I have ready to produce at their Service.

Also declaring in their Testimonials given to Persons maryed by them, they were free from Scandal, whilest mean time they were under Censure for Trelapse Fornication, and that in the Metropolitan City of *Scotland*.

By these things they have robbed some of the Noblest of the Nation of their Daughters, and made strange Confusions in Families, innumerable Instances of which are ready to be produced at their Demand.

Shall we next enquire into Matters of Discipline, and what sad Truths might we tell here?

How, when Persons of Scandalous Lives, Fornicators, who refuse to submit to the Censures of the Law, or other Persons, who for open Vices are refused Admittance to the Sacraments, come to them, they receive them, and too frequently, without Scruples or Examinations; Thus they dayly break all manner of Order and Discipline in the Church, invade the Judicial Authority of the Session, weaken the Hands of Discipline

cipline in the checking and reproving Immoralities, and ſtand in the way of the general Reformation; and yet for none of theſe things are they perſecuted or moleſted ——. Where then is the Perſecution they talk of?

Now they are attempting a new Project, *viz.* To call themſelves Members of the Church of *England*, and for effecting this, they are ſetting up the Book of Common Prayer in their Meetings, that the Church of *England* may be oblig'd to own them, and concern themſelves to obtain for them a Tolleration; And ſince this brings me neceſſarily to ſpeak of Tolleration particularly, as it reſpects *Scotland*, I ſhall give my Opinion freely, by way of Recommendation, to both Kirk and Diſſenters.

I. To the Epiſcopal Diſſenters, I would ſincerely adviſe them never to ask a Tolleration; For, if ever it ſhould be granted them, two things would happen, which would be their inevitable Deſtruction.

1. It is certain, this Tolleration would be clog'd with the ſame Obligation to Law, and Eſtabliſhment, as Tolleration of Diſſenters in *England* now is; It can not be imagin'd any Government would Tollerate thoſe, who would not own that Government, & oblige themſelves to ſubmit to it: I cannot ſuppoſe your Friends can have the Face to ask for it on any other Terms, the Tolleration in *England* had never been obtain'd without it. The Church of *England*, whoſe Principle is Loyalty, and Subjection to Authority, cannot ask it for you upon any other Conditions, 'tis impoſſible they can do it, they would fly in the Face of their own Practice, and be obliged to reſtore all the Non-jurant Clergy in their Church, whom they have depoſed on the very ſame Account.

If then the Church of *England* ſhould interceed ſo far in your behalf, or by their Intereſt in the Parliament of *Britain*, obtain a Bill to be brought in for Tollerating all the Diſſenters in the North call'd *Scotland*, and but this one Clauſe ſhould be added, *Provided they ſubmit to take the Oaths to the Government*, what will you do Gentlemen?

1. *If you refuſe*, you are quite undone, all the World, *Church of* England, *and every Body*, will be againſt you, that

that you ſhould deſire Tolleration from a Government you will not ſubmit to, and all your Cries of Perſecution will be laught at; ſince 'twill be plain, 'tis not Religion but Revolution you contend about, ſo you will no more be called Diſſenters, but *Non-jurors*, and be univerſally ſorted with your Brethren the *Jacobites*, who are ſpued out by the Government, and caſt out by the Church of *England*, as neither fit to be concern'd with the one, or receiv'd into the other.

2. *Well*, but what if you comply? *Why then you are undone too*; For firſt you will break and divide among your ſelves, ſome will go one way, and ſome another, and as you are weak enough already, you will then loſe all the Figure you make in the World, and no Body will trouble themſelves about you, for all the honeſt *Jacobites* will deſert you.

Beſides, in this you will act the unaccountableſt part that ever any People did, and will be *fitter to go to an Hoſpital* than a Meeting-Houſe; For why ſhould you take the Oaths to *Preach in a Meeting-Houſe*, ſince had you taken the Oaths, you had never been put out of the Churches? and for *the ſame Complyance* may be ſuppoſed to get in again; this would be doing and undoing, and make you abſolutely ridiculous.

If I may therefore offer my Opinion Gentlemen, my humble Advice is, That *if you will be Diſſenters*, ſtand juſt where you are and be ſatisfied, for a Legal Tolleration will be your Ruine ——. I would offer one thing more, if you can accept of Advice, *and that is*, that you would regulate your Conduct ſo as Diſſenters, and act ſo like Chriſtians and Miniſters, that your Friends in the Church of *England* may not be aſham'd of you, or aſham'd to intercede for you ——. That you would no more be the Refuge of the Vitious, the Skreen of the Adulterer, the Protectors of Immoral and Prophane Perſons; If you would be thought Religious Diſſenters, let us ſee ſomething of Religion among you, ſomething of Diſcipline and Order, that the Sacred Ordinances of the Chriſtian Church may not be abuſed and expoſed by you ——. And that the eſtabliſh'd Church may be encouraged to be eaſy with you, and may not be oblig'd,

in

in her own Defence, and for the Support of common Converſation, to proſecute you for unſufferable Irregularities, and you be dayly complaining of thoſe Proceedings under the ſham Name of Perſecution.

I know not whether you will pleaſe to accept of this Advice or no; perhaps, be it never ſo good, you will reject it for the ſake of its diſagreeable Author, *but be that as you pleaſe*, I am ſure the Caution is for your Advantage, uſe it as you think fit.

If I was to turn the Diſcourſe to the Church of *Scotland*, it ſhould be —— Have no more Concern about this Matter Gentlemen, be not afraid of the Miſchiefs of Tolleration; if the Epiſcopal Clergy, or any Body for them, complain, if they deſire a Tolleration, tell them, *with all your Hearts*, on the ſame Terms the Diſſenters in *England* have it, they ſhall have it when they pleaſe: And ſince the Tolleration of Diſſenters in *England* is made the great Argument for Tolleration here, they cannot have the Face to deſire better Conditions, than thoſe Diſſenters are contented with ——. And fear not the Conſequences, either they will accept it *thus*, or they will not.

If they will accept it, from that Moment you may Date the Deſtruction of their Party, and the Aboliſhing the very Name of Diſſenting in *Scotland*, *as before*.

If they will not accept it, you are for ever clear, either of the Reproach of having denyed it to them, or of the Slander ſo much Noiſe has been made of, I mean *Perſecution*.

But I cannot omit one *Note* here, and that turns the Argument to a Third Party, *viz.* The Civil Magiſtrate, and here I ſhall leave it only by way of Interrogation, and let who will Anſwer the Queſtion, I ſhall wait to ſee it Debated, and may perhaps then ſay more to it.

Are you ſure the Tolleration deſir'd is conſiſtent with the Treaty of Union? —— *That it does not Interfere with the* Poſtulata *of the Union, and the Conjunction of both Kingdoms.* And particularly, are you ſure, *That it makes no Invaſion upon the* Act of Security, *upon which the* Church *of* Scotland *is now eſtabliſh'd, and which Act is made an Eſſential Indiſſolvible Branch of the Treaty* ——? And as this merits very well to be enquir'd into on both ſides, ſo give me leave to ſay, *if it does*, no Power now conſtituted in *Britain* can grant it.

The

The Words of the Act for Securing the Presbyterian Church Government, and which are particularly Applicatory to this Case, are as follows; and I wish they were thorowly considered.

——— *Therefore Her Majesty, with Advice and Consent of the said Estates of Parliament, Doth hereby Establish and Confirm the said True Protestant Religion, and the Worship, Discipline, and Government of this Church, to Continue without any Alteration to the People of this Land, in all Succeeding Generations.*

If this be an Inviolable, Unalterable Law, and that, *as is most certain*, even the Parliament of *Britain* cannot Invade it, we have nothing to do here, but to desire these Gentlemen to instruct us, how to Answer this Question.

Whether if, either by Act of Parliament, Royal Prerogative, or any other way, *except by the Grant and Gift of the Church of* Scotland *her self*, the Episcopal Party should obtain a Tolleration of Worship, *The Government of the Church of* Scotland *continues without any Alteration.*

I do not make an Exception for the Gift and Consent of the Church here, as if that could Qualify such a Law——For even the Grant and Consent of the Church could not now make it Lawful; the Church cannot now give away her own Rights, they are a Debt to Posterity, and she is bound equally with the Government, *in all Succeeding Generations*, by the Obligations of the Union.

But I grant the Church may, by their Moderation, Charity and Tenderness, suffer and permit the Episcopal Dissenters to Exercise their separate way of Worship, without Exerting their Power of Government to their Disturbance, and this I hope they will continue to do: And this leads me naturally to two things, by way of Caution, to the Gentlemen on the other side.

1. This Lenity and Moderation is already practised to you, and the Church does bear with you, even to Excess, *if that Word* be suitable to Moderation, and it cannot be grateful in you, to push your Complaints to such Extremities, and to force the Friends of the Church to defend themselves and her, by stating the Case fairly in the Sight of the World; Since, in those Defences, some things must necessarily appear to your Disadvantage.

2. It cannot but move you to behave so, as to merit the Continuance of that Moderation; For if it be only in the Power of the Church, to make you easy, as I believe will appear at last, you may despise it as much as you please, but your only prudent way is to deserve it, by a Modest, Peaceable, and Christian Behaviour; And when you have tryed all other ways, perhaps you may be the better convinc'd of the Seasonableness of such Advice, and this I leave to time to open your Eyes in.

A

LIST

OF

EPISCOPAL MINISTERS

That Possest Presbyterian Churches after the Revolution 1690, who have not Complyed with the present Church Government in *Scotland*.

MR. *John Smith* at *Davick*.

Mr. *Robert Horsburgh* at *Linn*.

Mr. *James Forman* at *Haddingtoun* till his Death 1700.

Mr. *George Dumbar* there.

Mr. *Walter Gray* at *Garvet*.

Mr. *John Sinclair* at *Bolton* till his Death *anno* 1707.

Mr. *Archibald Douglas* at *Salton* till his Death 1695.

Mr. *Robert Meldrum* at *Yester* till his Death 1699.

Mr. *James Couper* at *Humbie* till 1695, that he went to *Ireland*.

Mr. *William Denoon* at *Pencaitland* till *anno* 1702, that he died.

Mr.

Mr. *Thomas Wood* at *Dunbar*.
Mr. *George Halywell* at *Polworth* till his Death 1706.
Mr. *Robert Smith* at *Longformacus*.
Mr *Alexander Swinton* at *Cranshaws* till his Death 1705.
Mr. *John Brown* at *Ellem*. N. G. N. J.
Mr. *Adam Waddell* at *Whitsome*.
Mr. *Robert Spotswood* was Suspended, but thereafter Relaxed, died 1696.
Mr. *Patrick Cuninghame* at *Kirkton* —— died.
Mr. *Robert Bennet* at *Ancrum* —— died 1700, or thereabout.
Mr. *Alexander Mackalmar* was Deposed, but Reponed again.
Mr. *Alexander Couper* at *Northuist* in *Skye*.
Mr. *Æneas Macklead* at *Southuist* there.
Mr. *Daniel Macqueen* at *Ranly* there.
Mr. *Allan Morison* at *Lewes*.
Mr. *Kenneth Morison* at *Stornway*.
Mr. *John Campbell* at *Hares*.
Mr. *Mungo Murray* at *Lugtrate*.
Mr. *Alexander Comrie* at *Kendmore*.
Mr. *Duncan Stuart* at *Blair* Intruder.
Mr. *William Balnaves* at *Moulin*.
Mr. *Robert Stuart* at *Killen*.
Mr. *Alexander Robertson* at *Fortingall*.
Mr. *Robert Gordon* at *Clunie* Intruder.
Mr. *John Skinner* at *Bathkinner*, he was Deposed, but the Sentence taken off him again by the Commission, 1705.
Mr. *John Blair* at *Skonnie*.
Mr. *John Anderson* at *Dyfert* till *anno* 1707, that he died.
Mr. *Patrick Lyon* at *Kinghorn*.
Mr. *James Grahame* at *Dunfermling*, he was Deposed, but the Sentence taken off by the Commission.
Mr. *David Paton* at *Ketinness*.
Mr. *Thomas Ogilvie* at *Luntrethen*.
Mr. *James Carstairs* at *Inchstoure*.
Mr. *John Dempster* at *Monyfuith* Deposed, but Reponed by the Commission.
Mr. *William Keir* at *Muniltrie*.
Mr. *David Strachan* at *Carnbee*.
Mr. *Alexander Pedie* at *Eassan*, N. J.
Mr. *Patrick Mauk* at *Panbride*.

Mr. *William Balvaird* at *Kirkdon.*
Mr. *James Guthrie* at *Guthrie.*
Mr. *James Small* at *Forfar.*
Mr. *Silveſter Lambie* at *Killimure.*
Mr. *Hendry Lindſay* at *Dunnighen.*
Mr. *John Auchterlonie* at *Aberlemno* Intruder.
Mr. *George Lyon* at *Tannadyce.*
Mr. *John Miln* at *Innerarity* Intruder.
Mr. *John Lyon* at *Kennetles* Intruder.
Mr. *John Balvaird* at *Glames* Intruder.
Mr. *John Skinner* at *Brichen.*
Mr. *David Lindſay* at *Muretoun.*
Mr. *Patrick Simpſon* at *Logie-Perth.*
Mr. *Alexander Simpſon* at *Naver.*
Mr. *Robert Lindſay* at *Egell.*
Mr. *John Murray* at *Caraldſton.* N. B.
Mr. *John Curb* at *Othlay.*
Mr. *John Thomſon* at *Lochley.*
Mr. *John Auchterlonie* at *Fordoun.*
Mr. *Alexander Miln* at *Benholm.*
Mr. *Alexander Irving* at *Glenbervie.*
Mr. *Gilbert Keith* at *Dunnotter.*
Mr. *Gideon Guthrie* at *Fitterneſſo.*
Mr. *John Reid* at *Dores.*
Mr. *George Middletoun* Principal of the Colledge at *Aberdeen.*
Mr. *James Gordon* at *Banchory.*
Mr. *Gilbert Ramſay* at *Dyce.*
Mr. *George White* at *Maryculter.*
Mr. *Richard Maitland* at *Nig.*
Mr. *Alexander Gray* at *Futtie.*
Mr. *Alexander Kellie* at *Fordyce.*
Mr. *George Riddoch* at *Ordiquhile.*
Mr. *John Alexander* at *Logymar.*
Mr. *William Idle* at *Coull.*
Mr. *John Forbes* at *Kincardin Oneil.*
Mr. *Patrick Leith* at *Lumfanan.*
Mr. *Andrew Jaffrey* at *Alford.*
Mr. *Patrick Copland* at *Cuſhnie.*
Mr. *Alexander Seaton* at *Luchell.*

Mr.

Mr. *William Mitchel* at *Kairn.*
Mr. *Robert Miln* at *Forbes.*
Mr. *Andrew Livingſtoun* at *Keg.*
Mr. *Thomas Robertſon* at *Clait.*
Mr. *John Walker* at *Tillineſſel.*
Mr. *John Alexander* at *Kildrummie.*
Mr. *Alexander Irving* at *Towie.*
Mr. *John Robertſon* at *Strathdoun.*
Mr. *William Garioch* at *Culſalmond.*
Mr. *Alexander Lunnen* at *Daviot.*
Mr. *Alexander Sharp* at *Bourtrie.*
Mr. *William Keith* at *Montkegie.*
Mr. *William Murray* at *Inverury.*
Mr. *William Burnet* at *Monymusk.*
Mr. *William Dunbar* at *Cruden.*
Mr. *Alexander Miln* at *Udney.*
Mr. *Robert Udney* at *Logie Buchan.*
Mr. *Walter Stuart* at *Ellen.* R. J.
Mr. *Alexander Robertſon* at *Longſide.*
Mr. *George Keith* at *Deer.*
Mr. *William Swan* at *Pitſligo.*
Mr. *Alexander Hepburn* at *St. Fergus.*
Mr. *George Dalgarno* at *Fyvie.*
Mr. *Adam Hay* at *Monwhitter.*
Mr. *John Innes* at *Gamery.*
Mr. *George Campbell* at *Alva.*
Mr. *John Dunbar* at *Forglen.*
Mr. *Hector Mackenzie* at *Inverneſs.*
Mr. *Hugh Eraſor* at *Kittarlaty.*
Mr. *James Fraſer* at *Kirkhill.*
Mr. *Thomas Fraſer* at *Balleskin.*
Mr. *Alexander Denoon* at *Pittie.*
Mr. *Alexander Cumming* at *Moy.*
Mr. *Robert Cumming* at *Urquhart.*
Mr. *Robert Monro* at *Abertarff.*
Mr. *Samuel Tulloch* at *Spynie.*
Mr. *Hugh Cumming* at *Eſſel.*
Mr. *John Scot* at *Diple.*
Mr. *George Dunbar* at *Nairn.*

Mr.

Mr. *Alexander Fordyce* at *Ruthers*.
Mr. *Patrick Grant* at *Ardcloth*.
Mr. *James Gordon* at *Kenny*.
Mr. *Alexander Ross* at *Ruthvan*.
Mr. *Alexander Anderson* at *Glass*.
Mr. *George Chalmers* at *Pitcruisnie*.
Mr. *William Hay* at *Rothemay*.
Mr. *Hugh Chalmers* at *Maner*.
Mr. *Thomas Mackpherson* at *Skiralve*.
Mr. *Adam Harper* at *Bohairn*.
Mr. *Robert Stevin* at *Aberlour*.
Mr. *Thomas Fraser* at *Suddie*.
Mr. *Roderick Mackenzie* at *Avack*.
Mr. *James Howison* at *Cullirudery*.
Mr. *Arthur Sutherland* at *Edertown*.
Mr. *Kenneth Mackenzie* at *Logie*.
Mr. *William Mackenzie* at *Rosguyn*.
Mr. *John Mackraw* at *Dingwall* till *anno* 1703 that he died.
Mr. *John Mackenzie* at *Fitterie*.
Mr. *Angus Morison* at *Coutin*.
Mr. *George Cumming* at *Urrah*.
Mr. *Andrew Ross* at *Urquhart*.
Mr. *William Fraser* at *Kilmorock*.
Mr. *Donald Mackraw* at *Kintail*.
Mr. *John Mackenzie* at *Lochbroom*.
Mr. *John Mackenzie* at *Locharron*.
Mr. *Roderick Mackenzie* at *Garloch*.
Mr. *Hector Paip* at *Looh*.
Mr. *James Hay* at *Kildonand*.
Mr. *Alexander Gray* at *Assint*.
Mr. *William Cummin* at *Halkirk* till his Death.
Mr. *James Oswald* at *Wattin* till *anno* 1698 that he died.
Mr. *Neill Beaton* at *Lathern*.
Mr. *James Innes* at *Canneshay*.
Mr. *Hugh Monro* at *Durnes* till *anno* 1703 that he died.
Mr. *William Dalgairno* at *Walls*.
Mr. *James Hart* at *Shappinshey* in *Orkney*.
Mr. *Robert Mowat* at *Fitlen*.
And many others.

This is the List mentioned in *Page 23d.* of this Tract, many of whom, to this day, behave themselves to the Establish'd Church, much worse than the profest *Jacobites* and Non-jurant Dissenters, insulting the Church Judicatories, and bidding Defiance to their Authority ——. Behaving themselves with all manner of Rudeness and Indecency.

Intruding into Churches without the Call of the People, or any Legal Proceeding, and keeping Possession against the direct Authority of the Church, in Defiance of the respective Presbyteries, and contrary to the Laws of the Land.

These indeed are things which deserve a farther Discovery to the World, and may in time have it done to their Satisfaction; But, mean time, the Matter of Fact is sufficient to the present Case, and the Inquiry into particulars may remain to another Occasion. ——

CONCLUSION.

I Cannot conclude this Affair, without noting something to the several Parties.

1. To the Episcopal Dissenters, I do not say nor suggest, that there are none of them, who are Religious, Conscientious *Dissenters*, and Dissent meerly on Account of Conscience; tho I believe such are very few ——. But to such, I say, the Church is, *and I would be sorry they were not*, as Tender as possible; They do not exclude them from even Ministerial Communion, if they please to accept it; Nor do they exclude the Lay Dissenters from any Church Privileges, or impose any Terms of Communion upon them.

2. To the Deposed Clergy, I would put them in Mind to examine, whether the Clergy of the present Church have not behaved to them, with Humanity and Charity in their private Capacities, as well as in their publick; Whether they have not raised large Contributions among them, of meer Tenderness to their Circumstances, and given them considerable Sums for their Relief; Whether they have not endeavoured to recover the Funds formerly raised, called the

Centesima,

Convocation, being a Provision for the Widows and Orphans of the Clergy, and ordered it to be set apart for the Widows and Orphans of the Episcopal Clergy only; And whether they do not continue dayly to relieve the Dissenting Episcopal Clergy by Collections, and giving themselves largely to their Supply.

3. To those who may be forward to object, that I seem to Invade the Churches Intrinsic Power, in saying, she had her Power to Act in an Establish'd Method from an Act of Parliament, *P.* To these I say, if they please to compare it with other places of this Book, they will find no Room for that Thought; Nor am I concerned to enter here into that Debate, I take the Act in the Sense the Church accepted it, *viz.*, A Civil Sanction to their Power, which, if it did not add to their Real Power, might however add to the Publick Regard pay'd to that Power.

4. To these who object, that I here acknowlege the Church has not done her Duty, and that if she had not persecuted, she ought to have done it, I leave them to consider again a Declaration of the Church of *England* lately made at the Head of the Occasional Bill, *viz.* That Persecution for Conscience is inconsistent with, and contrary to the Principles of the Christian Religion.

Lastly, As to the List above-mentioned, I do not positively say, none of the Persons there named, have never taken the Oaths, tho I am told they have not, no not one; But that they are all openly and declaredly Episcopal, I believe no Man will Debate with me.

I however make these Cautionary Hints, because I know I am to expect all the Cavil Angry Men can raise at this Book, which nevertheless I hope, tho in my absence it may have no Defender, will stand upon its own Foundation of Truth in Fact, and I am sure has been wrote with all possible Caution as to personal Wrong.

FINIS.